our inconscient origin and move towards all which
is now superconscient to our ignorance. Ignorance becomes complete with the entire
separation of being from being: the direct contact
of consciousness with consciousness is then entirely
veiled or heavily overlaid, even though it still goes
on within our subliminal parts, just as there is also,
though wholly concealed and not directly operative,
the underlying secret identity and oneness. There
is on the surface a complete separateness, a division
into self and not-self; there is the necessity of dealing
with the not-self, but no direct means of knowing it
or mastering it. Nature then creates indirect means,.
a contact by physical organs of sense, a penetration
of outside impacts through the nerve currents, a
reaction of mind and its co-ordinations acting as an
aid and supplement to the activity of the physical
organs,—all of them methods of an indirect
knowledge; for the consciousness is forced to rely on
these instruments and cannot act directly on the
object. To these means is added a reason,
intelligence and intuition which seize on the
communications thus indirectly brought to them,
put all in order and utilise their data to get as much

knowledge and mastery and possession
of the not-self
or as much partial unity with it as the
original
division allows to the separated being.
These means.
are obviously insufficient and often
inefficient, and
the indirect basis of the mind's
operations afflicts
knowledge with a fundamental
incertitude; but this.
initial insufficiency is inherent in the very
nature